

alien from the spirit of our clemency " (*Sinistra et a nostra dementia aliena isse*). There is no appeal to political necessity, such as the exhaustion of the world and its palpable need of rest. The motives assigned are purely religious. The Emperors proclaim religious toleration in order that they and their subjects may continue to receive the blessings of Heaven. One of them at least had just emerged victoriously from the manifold hazards of an invasion of Italy. Surely we can trace a reference to the battle of the Milvian Bridge and the overthrow of Maxcntius in the mention of " the Divine favour towards us, which we have experienced in affairs of the highest moment" (*Divinusjuxta nos favor quern f/i t ant is sumus rebus cxpcrti*). What Constantine and Licinius hope to secure is a continuance of the favour and benevolence of the Supreme Divinity, the patronage of the ruling powers of the sky. The phraseology is important. The name of God is not mentioned—only the vague " *Summa Dimnitas*" " *Divinus favor*" and the still more curious and non-committal phrase, " *Quicquid est Divinitatis in sede cclesti*" In Eusebius the same phrase appears in a form still more nebulous (*on norf effn dsiorrfi ndi ovparlov 7fpayjf (xtog}*). A pagan philosopher, more than half sceptical as to the existence of a personal God, might well employ such language, but it reads strangely in an official edict.

But then this edict was to bear the joint names of Constantine and Licinius. Constantine might be a Christian, but Licinius was still a pagan, and Licinius was not his vassal, but his equal. He would cer*